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Mr. *LAMBE's*
SERMON
ON THE
Present Rebellion,

Preach'd at *St. Katherine Cree-Church*, and *All-Hallows Barkin*,

On *Octob.* 16. 1715.

BRITISH MUSEUM

The PRETENCES *for the preſent* REBELLION, *conſidered.*

IN A

SERMON

Preach'd at

St. KATHERINE CREE-CHURCH

AND

ALL-HALLOWS BARKIN,

On *Octob.* 16. 1715.

By *CHARLES LAMBE*, M.A.
Miniſter of St. *Katherine Cree-Church*, and
Lecturer of *All-Hallows Barkin.*

Printed at the Requeſt of Sir Randolph Knipe, *and many of the Gentlemen of both Auditories.*

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BRITISH MUSEUM

TO

Sir *Randolph Knipe*, Knt.

SIR,

THIS *Sermon, which you call'd upon me with ſo much Earneſtneſs to make publick, by your particular Commiſſion, has the Honour to bear your Name in the Front of it. It is much to my advantage, that it appears abroad under the Patronage of a Gentleman, whoſe Character alone will recommend and keep it up, notwithſtanding all the Defects, which I am afraid in the* Reading *you will find, tho' I was ſo happy as to cover them from you in the Hearing.*

It has been ſome Uneaſineſs to me, that I did not immediately acquieſce, when you firſt mention'd your Deſire to ſee it printed, becauſe it was juſt upon your returning to our Congregation, from which a publick Office in the City had ſo long with-

withdrawn you, where your exemplary Devotion, and exact Conformity to every Part of the Service, give you a Right to any thing that you are pleased to ask or command of me. I hope you will impute this to a common Fear or Concern, which every one has or should have upon him, when he is engag'd in this manner to appear in publick, and not to any want of Respect *to you, which I am sure I am oblig'd in Gratitude and Conscience always to* Abound *in.*

Since I have mention'd the publick Office you have lately born in this City, I cannot forbear congratulating your particular *good Fortune, that notwithstanding the great Variety of Interests, which a Sheriff of* London *is engag'd in, the most Malevolent or Ill-minded, even in these censorious divided Times, have not taken upon them to impeach either your Address or your Patience, your Justice or your Wisdom. This is a Happiness, which has not fallen to the Share of many of those very worthy Gentlemen, who have gone before you in that Post. I am afraid the first thing any of your Fellow Citizens condemn you for, will be the Encouragement you have honour'd this Sermon with; but both of us being engag'd by the same Motives,* Love of our native Country, Duty to our Lawful King, and Zeal for the Protestant Religion, *I believe any Censure or Reflection will sit very easy upon us. For my part, I have no Views, no unhandsome Designs of Interest or Ambition; I have discharged my Conscience, and my Duty to God and the King, which is Reward enough*

enough, and as much as I look for. Methinks, my Country calls upon me, and every Clergyman, *in the pathetick Language of the Mariners to* Jonah, *who lay* aſleep *in a Storm, when the Ship was ſinking,* What meaneſt thou, that thou ſleepeſt? Ariſe, call upon God, if ſo be, that he will think upon us, that we periſh not, *Chap.* 1. 6.

It is amazing to me, that that Voice *has had no better Effect; that ſo many* ſleep *in the Tempeſt which is rais'd in the Kingdom, who I am ſure might with good Succeſs ſay* to thoſe Storms, Be ſtill, *and put a ſtop to the* Madneſs of the People: *But they are all Wiſe, Good, and Learned, and I the* leaſt of the Brethren, *and in Duty oblig'd to refrain from Cenſure; I am only to wait, and pray, that the Divine* Ephphatha, *that is, BE OPEN'D, may be heard amongſt them; then will the* Strings of all Tongues be loos'd, *and* we *ſhall* all ſpeak *PLAIN, St.* Mark 7. 35.

I will detain you no longer, than while I beg of you to eſteem me truly ſenſible of the Honour you do me in this, *and of thoſe uninterrupted Civilities and Reſpects, which I have always receiv'd from you, ſince I have been ſo happy as to be your Miniſter; and withall, how much they oblige me to thoſe Returns of Gratitude and Thankfulneſs, which a Miniſter ſo highly favour'd is able to make to ſo good, and ſo worthy a Pariſhioner.*

I ſhould be ungrateful, if I did not mention, with all due Acknowledgments and Reſpect,

thoſe

those other Gentlemen of both Auditories, who in a Manner and at an Expence uncommon, have encourag'd the Publication of this Discourse. I hope God will bless the Undertaking, and all those who have given so much Help to it; which is the hearty Prayer of,

SIR,

Your most Obedient Servant,

in all Faithfulness and Gratitude,

CHARLES LAMBE.

PROVERBS XXIV. 21.

My Son, fear thou ***the Lord, and the King, and meddle not with them that are given to change.***

IF a Man were to take a View of the ſettled *Principles*, and allow'd *Doctrines* of the Church of *England*, how ſtrictly they enjoin *Love, Honour and Obedience to the King*, and *to all that are put in authority under him*; if he were to conſider how carefully our *Fathers have taught them us*, and in Perſecutions gave us Examples of adhering to them even to *Death*, and alſo that *we*, the Sons of this *preſent* Generation, have our ſelves univerſally glory'd in them, and urg'd with Zeal uncommon, a due Conformity to them upon the Pain of *Damnation*; he would be apt to think, that to diſcourſe upon this Subject in an Aſſembly of the *Church of England*, was, literally, being *inſtant out of Seaſon*: He would conclude it as *unneceſſary* to exhort a Member of this

Church to *love* his *King*, ſo to love him as to keep his *juſt* Commands, as it is to exhort him to love himſelf.

But when he comes to conſider the *Practices* of too many of us, how vaſtly different they are from the *Doctrines* we have received and learnt; when he reflects upon the preſent *open* Rebellion of *ſome*, and the *ſecret* Machinations of *more*, againſt the King, his Dignity and Crown; he will immediately acquit the Preacher, and mourn with him the unhappy Neceſſity he is under of forming afreſh the Minds of a Multitude, and beginning his Inſtructions a new, as if they were juſt arriv'd from a *State of Nature*, without any Notion of Government, or Authority *ſupream*.

If I thought this Aſſertion too ſevere or uncharitable, I would endeavour at ſome Abatement of it; but the Trumpet of Rebellion already begun, the loud Alarms of a Civil War, drown the Calls of Charity, and will juſtify the *ſevereſt* Way of expreſſing our Reſentment and Deteſtation of it.

I would by no means be thought to level, and God forbid that I ſhould level, what has been, or what hereafter ſhall be ſaid, at *all* the Members of our Excellent Church. There are in it, God be prais'd, great Examples of Loyalty and Obedience; there are in it *now*, and ever will be, Men that fear God, and the King too, good Subjects and good Chriſtians; nay, it is impoſſible to be one without the other. But ſince there is ſo viſible a Defection of

of many, I had almost call'd it *Apostacy*; since they who appear to be *foremost* in this black Conspiracy of invading our Nation and enthroning a Papist, were also foremost in our Esteem as Lovers and Patriots of our Church; some Asperity of Language and Reflection will not be look'd upon as criminal, by any virtuous or loyal Subject.

I hope every one that hears me has, or will endeavour hereafter to obtain, a Title to those Epithets of *Virtuous* and *Loyal*; and then I may promise my self your Candour, Patience, and Attention, while I endeavour to defend you from the evil Influences of such bad Examples; and while I exhort you, who remain *untainted* in your Allegiance, not only to continue so unto the end, but to endeavour also by all the Acts of unfeigned Obedience and Love, to attone for the want of it in some of the Brotherhood; by a very eminent degree of *both*, to wipe off the Blemish those rebellious Sons have cast upon our *Mother* the *Church*; and to pay those Arrears of Duty, which *they* owe to the *Father* of our Country, the *King*. In order to which I have made choice of these Words of *Solomon*, the wisest of Kings, *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.*

Which Advice, tho' at first sight it seems *particular*, is not address'd to his *own Son*, but to all the *Sons of Wisdom*, to every true Child of Religion and Loyalty, he speaks as the good Father of his People, over whom he is set, *as*

the Miniſter of God for good; and would endear himſelf to them by calling them his Sons. He puts them in mind of that Reverence and Duty, which they owe to *him*, as their common Parent; and of that Love and Regard which he, as their common Parent, owes to them: By calling them his *Sons*, he acknowledges the Right they have to Protection and Defence from every Evil both at home and abroad; and to his continued Providence and Care, that every one might be eaſy and ſafe, as far as poſſible, *under his own Vine, and under his own Figtree*; at the ſame time intimating to them, that Returns of Gratitude and Love were his juſt Expectation; which we certainly withhold from him, if we were ſtubborn and perverſe Children, if we left off *to fear God*, and *to fear the King*, and preſumed *to meddle with them that were given to change*.

The *Fear of God and the Fear of the King* are ſo neceſſarily dependant the one on the other, that where the one is, the other will always have a place; and where the one is laid aſide, the other is abandon'd alſo. It is not poſſible to believe that a Man can pay all awful Reverence and Regard to God the Supream Governour of the World, who ſhews continued Diſreſpects to his Vicegerents, and diſhonours daily his Anointed ones. Whatever Honour or Diſhonour we do to them, we do it unto God alſo.

And therefore, though a Man ſet up for the greateſt Patriot, though he appear the moſt zea-

zealous of all for his Religion, and his Followers cry aloud the *Temple of the Lord*, the *Church* of *England*; if they act in direct Oppoſition to the Principles of that Church, rebelling openly againſt the Supream Head of it here on Earth, their Noiſe and Zeal is Hypocriſie and Cheat, and is only to cover Deſigns they dare not openly own. To pretend to *fear God*, that is, to be truly Religious, and refuſe to ſwear Allegiance to the King, or to break the Oath when they have taken it, has ſomething in it very extraordinary; and is the oddeſt Way in Nature of obtaining the Character of a Patriot.

For this Reaſon it is, that *Solomon* is ſo *particular* in his Advice; for though, as I ſaid before, the *fear of God* does neceſſarily imply the *fear of the King too*; yet becauſe ſome Men did pretend to fear God, and yet withdraw themſelves from their Allegiance to the King, he is very expreſs, and mentions both, and as the fear *of God* is uſually in Scripture put for the *whole of Religion*, for an exact and uniform Obedience to his Commands, ſo the *fear of the King* as properly includes a ready and chearful performance of every Duty incumbent on us as Subjects and Chriſtians; and the Command, not *to meddle with them that are given to change*, being immediately ſubjoyn'd to the other, *fear God, and the King*, it is plain, that *Solomon* did look upon any Engagement or Concern, directly or indirectly with the Lovers of Novelty and Change, deſtructive of that *fear of God*

and

and the King, which every one in Subjection ought to live, and to die in.

There are indeed different Changes which Men are given to, according to their different Conceits, Intereſts, or Reſentments, and there is the ſame variety in the Methods by which they purſue and carry on the Change they aim at; but they all tend to the ſame thing, directly or in their Conſequences, they ſtrike at Government, they ſhew an abſence of that fear of *God and the King*, which the Text adviſes us to, and it makes us equally Criminal in the Eyes of God; though railing at the King, arraigning and condemning his Counſellors, ſpreading defamatory Libels, ſowing Jealouſies amongſt his People, be not actual Reſiſtance or Rebellion, yet they are the firſt and common advances to it; and he whoſe Conſcience allows him in thoſe Things, can never be ſuppos'd to obey, or to refrain from Rebellion for *Conſcience-ſake*, but for his own ſake, for fear of the Gibbet, which daily reminds him of the Conſequences of Rebellion. And his Obedience with thoſe Circumſtances attending it, will but little avail him in the Eye of the King; and will avail him leſs, nay, will be ſeverely puniſh'd, even with the rankeſt Rebels before God.

Upon ſuch Conſiderations perhaps as theſe, the wiſe Man in the Text forbids in *general*, not to *meddle with them that are given to Change*; he does not mention any *particular Change*, becauſe any attempt to alter a Government

vernment eſtabliſh'd, and ſettled according to the Conſtitution of the Kingdom, was highly Criminal, in every Degree of it, in every Step towards it, and every Species of Change or Alteration, that can be intended.

But though the Text in *general* Terms, forbids us to meddle with any Change in Government whatever; give me leave to comply with the Neceſſity of the Times, and to be *Particular* in the remainder of this Diſcourſe.

We have been told from the Throne, that a Change in this Government is actually attempted; and this we have ſeen confirm'd, to the Amazement of all good Subjects, by ſecret Murmurs and Revilings, by open Outrages, and Inſults upon Authority, by ſeditious and tumultuous Riots, by proclaiming another King, and erecting his Standard in full Defiance of our true, rightful Sovereign *GEORGE*, whom *God*, his own Lineal, *Hereditary* Right, and the *Eſtates* of this Realm, according to the known Laws, and Uſages of it, have call'd to be our King, and to exerciſe Dominion over us.

With thoſe that *are given to this Change*, it is *your* Duty *not to meddle*, and it is *my* Duty in the Name of *God* and of the *King*, to beſeech, to exhort, to *charge* you ever to forbear it.

That I may do this with the greater Succeſs, and that you may more willingly acquieſce in it; I will ſhew,

I. What

I. What the Change is, which at this time is too apparently intended.
II. I will conſider the Pretences, and Reaſons which are given for it.
III. Exhort you *not to meddle with them that are given to it.*

I begin with the Firſt.
I. What the Change is, which at this time is too apparently intended.

And this I do not mention ſo much for your Information, becauſe you cannot be ignorant of it in the main, as I do to raiſe your Averſion to it, and Abhorrence of it. Is there an *Engliſh Proteſtant* of ſo cold a Conſtitution, as not to fire immediately, when he hears of changing a *Proteſtant* King, deſcended *without Diſpute* from a long Race of Royal Progenitors, Kings and Princes of our Land, inamour'd of our Conſtitution, Civil and Eccleſiaſtical, delighting in Juſtice and Mercy, averſe to Tyranny, and pleas'd to ſee his People in that Liberty, *Wherewith our Laws have made us free.*

Would he not burn with Rage, I ſay, to hear of giving ſuch a Prince, for a Youth of a diſputed Parentage, biggotted to the *Popiſh* Faith, ſworn a Child at the Altar to bear perpetual Enmity to our Church, to ſeek the Ruin of it upon Pain of Damnation, taught to deteſt our happy Conſtitution, which ſhuts the Doors of our Kingdom againſt him; a Youth taught to govern

govern only with Rods of Iron, by Force of Arms, Excommunications, Inquiſitions, Fire and Faggot, and all the Artillery of the Church of *Rome*, a Youth big with Revenge, and impatient to execute it upon us, whom he vainly calls *his* People, and *his* Subjects.

Unhappy Change! So fatal and deſtructive to us all, that one would think, as nothing but the higheſt Infatuation could move the Contrivers of it to *attempt* it, ſo nothing but the ſame Witchcraft can move the main Body of this Kingdom to *accept* it. And therefore, let us conſider,

II. The Pretences that are made to juſtifie their Conſciences, and their Conduct in ſo wild and wicked an Undertaking.

And here I would firſt beſpeak your favourable Sentiments, that you would not impute my engaging in this Subject, to any vain opinion of my own Abilities, which I acknowledge greatly Inferiour, or to any Inclination to intermeddle in the Affairs of Kingdoms, but impute it to the Command of our Sovereign, and our Biſhop, to the Promiſes that we lately made them both in perſonal Addreſſes, *viz.* That we would inſtil good Principles into the Minds of our reſpective Congregations, that we would endeavour to ſet them right in their Notions of Obedience, and furniſh them out with ſuch Doctrines, as would make them good Subjects, and good Chriſtians.

The Pretences are chiefly these Three.

1*st*. They would restore *Right* to a Person greatly injur'd, by the Settlement of the Crown in the *Protestant* Line.

2*dly*. They would redeem their Fellow-Subjects, from their Oppressions under his Majesty's Government.

3*dly*. They would secure the Church of *England*.

1*st*. They would restore, *&c.*

It would ill become me, the Course of whose Studies has been always bent another Way, to presume to give you a detail of all those numerous Laws and Statutes, Ancient and Modern, which limit and settle the Rights and Claims of the Crown; but we may all affirm this, that from the King to the most inferiour Subject, there is no demand of *Right*, but what the *Laws* of the Realm derive to them; *Unalienable*, *Indefeasible*, *Hereditary*, without the Qualifications which the *Law*, and Constitution expect, are the Language only of Tyrants and Oppressors, and a few black melancholy Men, who learn to obey from the Phlegm, and Indolence of their Tempers, and their want of Spirit to look up, and feel when they are oppress'd.

But what *Right* the present *Pretender* to Dominion over us has, from our *Laws*, is not yet made manifest, in all the variety of Attempts to that Purpose; the *Laws* I am sure

are

are *expreſs* againſt him, and if his *Birth could* give him any *Right* or *Title*, even *that* is ſo much weaken'd by the Circumſtances attending on it, that nothing but a very *implicit Faith*, can move us to believe it.

To be forc'd to reflect upon the Birth of *any* Perſon, is grievous enough to a generous Mind, and more ſo, when the Perſon is the reputed Son of a King, but we *muſt* bear to be reminded upon this Exigency, that the Conduct of his ſuppoſed Mother, in the Day of her Travail, gave a peculiar unhappineſs to his Caſe; that was done in a *Corner*, which ſhould have been done *openly*, to the utmoſt Extent of Decency; the Care that ſhould have been taken to convince the proper Perſons of his real Relation to her, was employ'd in making it a Secret, and hiding it from them; which expoſes his *Birth* to many, and ſo fair Objections; that I am confident, the greateſt Stickler for his *Hereditary Right*, would not leave his reputed Son the Eſtate of an ancient Family, if his Legitimacy was attended with ſo many Objections; and ſo fairly open to the Suſpicions of Impoſture; nor would any Son, ſuppoſe him *Legitimate*, think himſelf injur'd, when left out of the Succeſſion, for want of the *Qualifications*, which he *refus'd* to bring with him, though made by *Law*, neceſſary, and eſſential to the Inheritance.

This Notion of *Right*, has been ſo fairly, and clearly confuted upon the Foot of our *Conſtitution*, by the Learned Dr. *Higden*, now with God; that his Adverſaries have only rail'd and vilified

him, and have never anſwer'd him any other way, *than by calling Books an anſwer* to him.

Let not this Pretence therefore make any Impreſſions upon you; it is a Bait laid only to catch the Unwary, to work upon the *unduly* Compaſſionate, and to give ſome ſort of Gloſs to an impious Rebellion. Suffer it not to withdraw you from your Allegiance to your preſent lawful Sovereign; let it not make any Alteration in your good Eſteem of him; lead him, tho' he be thy Brother, before a Ruler, who ventures by ſuch Inſinuations to tempt thee from thy Duty, or to unſheath thy Sword againſt him.

2*dly*. There is another Pretence for this Rebellion, That they would redeem their Fellow-Subjects from their Oppreſſions under his Majeſty's Government.

There never yet was a Rebellion, but *Redemption from Oppreſſion* was one of the pretended Motives to it; and that Arch-Rebel beyond the *Tweed*, who has erected a Standard, and call'd it by the Name of a King, whom we know not, in his Declaration tells us, he is come *to redeem us from Oppreſſion*; but in his great Modeſty he is ſilent as to the Nature of the Oppreſſion, wherein it conſiſts, or in what manner we are afflicted with it. So *Corah* uſhered in his Rebellion againſt *Moſes*, a Man of ſo little Ambition, ſo little inclin'd to Power, that he is recorded in Holy Writ as the *meekeſt Man upon Earth*; and yet to give ſome colour

to

to his Rebellion, he charges him before the People, that he *took too much upon him*, Numb. 16. 3. So *Jeroboam*, when he had determined to revolt, complain'd to *Rehoboam* of the *grievous Services, and heavy Yoke, which his Father had put upon all the Congregation*, 1 Kings 12. 4. There is indeed a keen Appetite in the greateſt part of Mankind, to hear Evil of their Governours, and to believe as well as to report it to be true, tho' they are in a manner convinc'd of the contrary. This Inclination has been of great Service in Seditions and Rebellions; to redeem Fellow-Subjects from Slavery, or Oppreſſion, is extremely popular; it ſtrikes home upon the giddy Multitude, and every one is proud of being a Patriot of Liberty.

But as in moſt Rebellions the Pretence is only feigned, and the Noiſe of Oppreſſion a Lie, a Cheat upon the People; certainly it never was more apparently ſo in any than in *this*.

It is not long ſince God bleſs'd this Nation with his Majeſty's happy Acceſſion to the Throne; it will therefore be no difficulty to look back, and recollect the ſeveral Paſſages of his Reign, from the time that we all unanimouſly put the Scepter into his Hand, to this time, that the Treacherous and Ungrateful would impiouſly wreſt it out. And here I appeal to the moſt diſcontented, to the moſt *rebellious* Breaſt; Whoſe Right has he taken? Whom has he oppreſs'd? What Promiſe or what Law has he broken? What Part of our Conſti-

Conſtitution has he invaded? Has he run in upon the Doctrines or Diſcipline of the *Church*? or has he dealt unfairly with the Laws, the Cuſtoms, and Uſages of the *State*? Have you not his Royal *Word*, that he will *inviolably* maintain them all? And have we not had a continued Series of Royal *Deeds* to confirm his Sincerity, and ſhew his Truth? Has he deviated at all from the Examples of his Predeceſſors under the ſame Extremities, even thoſe to whom we are *moſt* endear'd, and whoſe Memories are *moſt* precious to us? Are not his Ears open to all Complaints, and his Hands to all our Addreſſes? How gracious are the Anſwers that he gives? How affectionate the Expreſſions of his Love, his Care and Concern for us, even at a time when Indignities are daily offer'd, when Faction runs high, and Rebellion flagrant and domineering.

Can *this Prince* be an Oppreſſor, cruel, implacable and revengeful, whoſe Temper is not ruffled in the height of theſe repeated Provocations, who can ſpeak *Peace* to his People, tho' *they have War in their Hearts*? Who like the God he repreſents, is more inclin'd to *Mercy* than to *Judgment*, and is more ready to forgive than to puniſh, *tho' he is provoked every day*?

Whatever is extraordinary, or more than we have been us'd to in his Government at this Juncture, is not owing to his *Choice*, but to *Neceſſity*, to our ſelves, to our *undutiful* Behaviour.

The

The Laws of Nature, of the Land, and of God, allow a King, as well as his People, in the neceſſary Methods of Defence; and it would be an unpardonable Neglect in the governing Part of a Nation, to leave it *in a defenceleſs Condition, when a Rebellion was actually begun at home, and an Invaſion threaten'd from abroad*; and the Iniquity of thoſe Men is as unpardonable, who inſinuate their Fears and Jealouſies upon that account, inſtilling Apprehenſions of Oppreſſion and Tyranny, and all the evil Conſequences of a *ſtanding Force.*

And therefore let us take a view of him in his own native Country, ſee him there encompaſs'd always with an armed Hoſt, ever ready to execute his Commands, or his Vengeance; ſee him there inveſted with Arbitrary Power, under no Reſtraint, but what his own Wiſdom, Juſtice and Mercy laid upon him.

What Acts of Tyranny, Cruelty, or Oppreſſion have his Enemies *here* been able to charge him with? They would have told us theſe with Pleaſure and Aggravation, if any ſuch they could have found: But the Grief and Tears of his Subjects, when he parted from them, ſufficiently convince us that they had nothing of this to complain of; and why ſhould we imagine that his Subjects here at home ſhall not find from him, with this ſmall additional *temporary* Authority, the ſame Lenity, Juſtice, and Goodneſs, which made him lov'd and ador'd by his Subjects abroad, even in the Plenitude or Fulneſs of Power uncontroul'd?

There

There is a 3*d* Pretence for this unnatural Rebellion, and that is,

The Security of the Church of *England.*

In truth, I am almoſt aſham'd to mention it, it is ſuch an unaccountable Impoſition, ſuch an Indignity done to common Underſtanding, that *that* Provocation only, abſtracted from all other Conſiderations, ſhould methinks be enough to kindle our Reſentment, and determine every one to arm againſt them. It is as modeſt to call upon us to believe *Tranſubſtantiation*, as it is to call upon us to believe, that our Church will be more ſecure under a *Papiſt* than under a *Proteſtant* King.

But whence is this ſurprizing Security to ariſe? They tell us, from the *Obligations* he will put himſelf under upon his Acceſſion; and will he perform thoſe Engagements, when he finds himſelf fixt and well ſettled?

If he does, he has been ſtrangely miſrepreſented, and is no Papiſt; or if he is a Papiſt, it would be barbarous and unchriſtian in his Subjects to inſiſt upon them, becauſe according to the ruling Principle of the Popiſh Faith, thoſe Engagements with Hereticks, unleſs broken, would ſink him deep into the Miſeries of the Damn'd.

And is it to be imagin'd, that a Man ſo bigotted to his Religion, that a *Crown* cannot tempt him to change it, and that purely upon the ſcore of Conſcience, and the Fears of Hell, can ever be prevail'd upon to defend a Church,

or

or protect its Members, which are *both* equally the Averſion of his Soul, conſider'd as *Proteſtant*, when he really believes that Eternal Miſery will be his Portion if he does, and Eternal Happineſs his Reward if he does not.

What other Motive but this did induce that poor, unhappy, miſguided Prince, whom he calls his Father, to deal ſo madly with his People, as he did?

You will all recollect, when the *Bill of Excluſion* lay before the Legiſlature, the Apprehenſions of *Danger* to the *Church*, from the *Religion* of the Heir apparent, was one of the chief Cauſes of it. When the Zeal and Power of the Promoters of it ſeem'd to promiſe Succeſs, an Expedient was offer'd, Methods propos'd to ſcreen the Church from all the Dangers that could ariſe; Aſſurances were given, Promiſes made, ſuch as prevail'd at that Juncture, and put a ſtop to that remarkable Proceeding, after a Struggle of more than two Years. In due time, the then *Heir apparent* became King, was crown'd, and ſubmitted to all his Promiſes, renew'd and confirm'd in the moſt ſolemn manner: He ty'd himſelf in all the ſtricteſt Bonds of Honour, Conſcience, and Religion: He made a Covenant at the Holy Table, before the Congregation of his People, and in the Preſence of God, that the Church of *England* ſhould ever have his Defence and Protection, that the Laws of our Land ſhould be the Rule of his Reign.

But alas! the Oaths and Covenants *were all deceitful as the Brooks, and as the Streams of the Brooks they paſt away.* It was not long before he perſecuted the *Church*, broke through her Eſtabliſhment, and diſputed every Article of her Creed: It was not long before he invaded the *State*, trampled upon our Statutes, deſpis'd our Laws, *and ſold himſelf to work Wickedneſs in the Sight of God.*

Upon this Head it is juſt and equal to remind you, that his Hiſtory is a fair Caution to us for the future; it *is written for our Inſtruction*, and we are to learn by it never to put our Truſt in one, whoſe Religion enjoins Perjury, makes the Breach of Oaths and Covenants with Proteſtants highly *meritorious*, and one Way to Salvation.

But they tell us, that the Perſon for whom they are called to rebel, having ſeen the Errors of this King, and known his Fate, will be careful to avoid them, and dread the Steps which brought that Fate upon him.

Alas! if he is ſincere in his Religion, as we have no Reaſon to doubt, thoſe *Errors* are all *Good Works*, and the Conſequences not *unhappy*, but full of *Merit*, and to be courted by every good *Catholick*: Theſe he believes have rais'd him among the *Bleſſed ones* above, and the Knee is bow'd to him daily, as to one of the moſt powerful Saints of Glory. And how can we believe, that he will not follow an Example he ſo much honours, or that he is not as ambitious by the ſame Methods of obtaining his

his Place in Heaven, as he ſeems to be of his Throne here on Earth?

How vain therefore is this Security? How great a Contradiction in its own Nature? And how unable ſure to prevail upon the *ſofteſt* Underſtanding! Certainly, they offer it only as a Tryal of our Faith. If we can believe this, they will rightly conclude us ſuſceptible of any Impreſſions, and that the wildeſt Tenets, and moſt ſhocking Doctrines of *Popery*, will find our eaſie and ready Aſſent, the chiefeſt Thing they aim at, and the diſcovery of it will be a great Satisfaction, as well as a huge Encouragement to go on.

And therefore as the Church can have no Security from this Quarter, give me leave to congratulate your Happineſs that ſhe wants none.

That we are *oppreſs'd*, and that the *Church is in Danger*, they tell us in general Terms; had there been any *real* Inſtances of either, undoubtedly their Accounts would have been *ſpecifick*, and we ſhould have known the Particulars. But a *general* Aſſertion is of ſome uſe in a Rebellion, it makes ſome Impreſſion upon the leſs penetrating, and is an Advantage they think muſt not be loſt.

It is greatly Happy for us, when our *Church* is declared in *Danger*, that we cannot eaſily perceive it; the only Danger ſhe is in, is from thoſe *Falſe Brethren*, that have rebell'd againſt her; from theſe indeed they have in ſome meaſure ſecur'd us, by receiving ſome of the guilty Leaders into their own Arms, and di-

ſtant Countrys, and animating the reſt to ſuch wild, impracticable Attempts as will certainly deſtroy them in the End.

As for any other Danger, it is yet hid from our Eyes, Her Eſtabliſhment is yet firm, and untouch'd, the Laws for her Privileges, and Prerogatives in full Force, receiving every Year from Authority repeated Aſſurances, which are ſo many freſh collateral Securities; the generality of us are indear'd to her, beyond the poſſibility of changing. Our Hearts, our Minds, our Souls, are tied down to her, and all our Strength at Hand to defend her in perillous Times.

Where then is the Danger? From whence does it proceed? From the *King?* Good God! Are all the *ſound* Members of the Body united in one Intereſt, and does the *Head* conſpire againſt them? *Fatalis quædam Calamitas incidiſſe videtur!* Some fatal Infatuation ſeems to have ſeiz'd the Minds of Men! And *that God had given us over to believe a lie.*

The Church and Monarchy of *England* are ſo neceſſarily oblig'd to each other, their ſeveral Intereſts ſo link'd and interwoven, that it is morally impoſſible for either of them to ſubſiſt in their preſent Glory, if ſeparated and divided.

In a juſt Senſe of this, as well as mov'd by his Inclination and Judgment, our wiſe, and gracious Sovereign, has not been wanting in any *ſingle* Evidence of his ſincere and hearty Attachment to her, I wiſh I could ſay her Sons had

had been careful to give equal Teſtimony of *their* ſincere Adherence and Affection to *him*.

The firſt Advances to his Reign, were attended with all imaginable Aſſurances of his Favour and Protection; the Time of his Coronation was ſpent in binding his Conſcience, his Soul, and all that was dear and valuable to him in the ſtrongeſt Ties that Man or God could require of him, which he yielded to with Chearfulneſs and Pleaſure, with an Alacrity peculiar enough to convince the moſt ſuſpicious, the moſt *jealous* of his Subjects, and what Pains has he taken ſince, to ſhew the Sincerity of his *Faith* by his *Works*? Attending publickly our Preaching, our Prayers, our Sacraments, expreſſing daily his entire Reconciliation, and his regard to them Superiour to all other Ordinances whatever.

With what Endearments, with what Grace, and Favour did he receive the Addreſſes of the Clergy of *London*, of the Univerſities, of the Convocation? How remarkably gracious were his Anſwers, how full of comfortable Aſſurances, how becoming a good King, and a *true* Father of his People? How chearfully did he recommend to his Parliament upon our Petition, the providing a Maintenance for the Miniſters of new erected Churches? How generouſly, purely for the Encouragement of Learning, did he preſent to the *Loyal Univerſity* of *Cambridge*, one of the nobleſt, and beſt collected, private Libraries in *Europe*? How does he delight to do us good? He ſeems to love, he deſires,

ſires, he *waits to be gracious to our* Sion.

Where then are thoſe Ingrates, where are thoſe ſpots and ſtains to our Holy Church? Is it poſſible that after all *the Benefits he hath done unto us*, after all the Certainties of *future* Services; that they ſhould, like the perverſe, inſenſible *Jews*, perſiſt ſtill to declare, *not this Man but Barabbas?*

Unhappy Choice! Fatal Reſolution! So deſtructive in it ſelf, that ſure you do not want much Exhortation to guard againſt it, and againſt the Men that would draw you into it. When ſuch a *Change* is offer'd at, as this, which I have been mentioning, you want not certainly to be perſuaded, not to *meddle with them that are given to it.*

Not to meddle, that is, not to bear any part with them directly, or indirectly, not to believe or ſpread their Libels, not to join in their Revilings, not to conceal the Deſign, not to aſſiſt with our Counſel, or our Money, not to give Encouragement to it by Word, or Deed; the contrary to which, according to the various Expoſitions of the Word, is to *meddle* with *them that are given to Change.*

And here if I had not already ſwell'd this Diſcourſe to its juſt Limits, I would urge you not to *meddle* in this Change, from the Topicks of common Honour, common Gratitude both to God and the King, common Intereſt as Subjects, and common Conſcience as Chriſtians; but theſe are Subjects too copious to be undertaken towards the cloſe of a Diſcourſe, which

which you already wiſh at a full ſtop.

But yet I cannot forbear offering to your Conſideration this Particular:

How great the Reflection is upon us, how much we ſuffer in the Eſteem of *Europe*; we who pride our ſelves in the Title of the *Ballance of Europe*; we who are lookt upon as a *great and a wiſe Nation*, have expoſed our ſelves *juſtly* to Reproach, Contempt and Scorn.

What can the Neighbour Nations think of ſuch an unſettled, wavering, inconſtant People? What Prince can wiſely venture upon any Conventions or Alliances with *us*, who are ſo fluctuating and unſteddy in our Affections, and in every Particular of a Subject's Duty? Poſterity will hardly believe, after we had Enacted, Guaranteed, Invited, Received, Crown'd a Prince our King, Sworn to him, abjur'd his Enemy, and all this with Unanimity, with all the Acclamations of Joy and Tranſport, that in the Courſe of a few Months our Behaviour forc'd him to ſtand ſurrounded with an armed Hoſt, to call his Ships from their peaceful Harbours, not only for the Security of his Government, but even of his Royal *Perſon*, even of his Royal *Iſſue*, whom he threw into our Arms, and confided in the Honour of his Kingdom for their Safety; and all this becauſe the Juſtice of his Laws perſued ſome popular Fugitives, who now ſcreen themſelves under the Wings of Popery, and act in concert with the Enemies of our Repoſe, and the Pretender to our Crown.

God

God has frequently, and very ſignally deliver'd this Church from the Invaſions of Popery, from the ſecret Plots and deep-laid Conſpiracies of the Sons of *Rome*, not only in the Years long before us, but in the Years nigh unto us, and even this *preſent* Time.

The Death of that Old Monarch in the Nation beyond us, who has ſo long been a Rod in the Hand of God to chaſtize this Nation, and vex *Europe*; his Death at this time, when he had form'd a Conſpiracy (I am aſham'd to mention his *Confederates)* to invade our Country, and place a Papiſt on the Throne, is a mighty Inſtance of God's Favour, how much his Providence is concern'd for us, and how he delights to ſave and defend his Church and People.

Had not he dy'd, the Sword had been drawn throughout the Kingdom, and we cannot ſay which of us would have been left alive; and therefore ſince God has done ſo much for our Safety, let us co-operate with his Providence, and do ſomething towards it our ſelves; let us all ſtand up as one Man, in defence of our Laws, our Religion, and our King. Let us obey the Calls of Honour, Gratitude, Intereſt, and Conſcience; let theſe drown the Murmurings of the Diſaffected, the Noiſe of the Factious, and the Clamour of the Rebellious; let no ſly Inſinuations, artfully contriv'd to deceive, have any effect upon us; let no Promiſes from the Quarters of Papiſts prevail with us to meddle, or to ſide with them.

I have

I have told you that this Church has felt the heavy Hands, and known the naughty Hearts of Popiſh Kings; no Oaths, no ſacramental Obligations have been able to hold them; all the Sacred Bands have been broken through, and our Fathers have groan'd under Tyranny and Perſecution, when they vainly flatter'd themſelves with Liberty and Freedom.

And therefore if you have any Love for your ſelves, for your King, for the *Proteſtant Religion*; let us guard againſt all the Encroachments that the *Pretender* to the Crown can make upon us, either by his Friends from abroad, or his Abettors here at home; and this, if we are brought to that unhappy Neceſſity, it is our *Duty* to do, *by Force of Arms*; the Aggreſſor may be ſlain by the Laws of God and the King; it is the Cauſe of Liberty, of Religion, of our Souls; and therefore Life, Eſtate, and all that is dear, muſt be put to Hazard, in defence of it.

But there is a Way, I believe, even yet, to prevent theſe ſad, theſe fatal Extremities; we may defeat the Rebels, without Sword, without Blood; and that will be by calming our Paſſions, giving a new Turn to our Tempers, reſolving againſt any evil Inclination to our Governours, and joining heartily with them, and acquieſcing in their Adminiſtration.

Want of *Unanimity* is the firſt Cauſe of all our Evils, and will infallibly ruin us at laſt; our *Diviſions* only gave new Life and Courage to this old Enemy, that has ſo long ſlept, and

as it were, in Death. Our *Animoſities* alone have call'd him from *among the Tombs*, and unleſs we allay them, he may Rage perhaps amongſt us, like the Dæmoniack in the Goſpel, beyond a poſſibility of being bound, or chain'd down again.

Men, Brethren, and Fathers, let us conſider fairly with our ſelves, what it is that we Quarrel about, what the chief Occaſion is of this *great* Breach ſo ſcandalous to our Church, ſo deſtructive to our State; and it will appear ſo *frivolous*, that you cannot poſſibly continue any longer in it.

We that are *inferiour* People *muſt* be govern'd; and while the *Conſtitution* is the Rule of Power; ſhall the Diſpute be, who, under the King, ſhall govern? Shall our Affection to particular Men, ſuppoſe them truly Good, ſet us a-float in a Sea of Blood, and open a wide Paſſage for inevitable Deſtruction?

Have you any Notion of a Civil War, your Treaſury exhauſted, your Banks plunder'd, your Trade decay'd, your Company's bankrupt, your Shops rifled, and the various Species of Stocks, ſunk, run down and loſt? Have you any Idea of Fields flow'd with Blood, your Streets pav'd with the Carkaſſes of Fellow Citizens, your Wives and your Daughters torn from your Sides, and made a Prey to enrag'd undiſtinguiſhing Soldiers? Think that you ſee this beautiful, and ſpacious City burnt, deſtroy'd, made a ruinous Heap, attended with all the diſmal Horrors of Fire, and Sword, even

from

from Fellow Countrymen, Fellow Subjects and Fellow *Proteſtants.*

If you can frame in your Imagination a Landskip of this, you will ſurely avoid every Thing, that does in the leaſt tend towards it; you would certainly never follow any diſcontented Leader in thoſe Paths that apparently guide to all this Miſery, and carry on to ſo much Ruin, you would then certainly ſeek Peace, you would then certainly before it be too late *enſue it diligently.*

Under the Government of this *Proteſtant Prince* you may be happy if you will; under the Government of a *Papiſt*, you never will, you never can be; and therefore, let us all join heartily in this Prayer, *That God would be pleas'd to give our King a long Life, an happy and undiſturb'd Reign over us, that he would diſpoſe the Hearts of all his Subjects to Obedience, Unity, and Peace; that he would confound the Devices of all his Enemies; that Bleſſings may ever attend his Royal Iſſue, that his Seed may multiply in the Land, and his illuſtrious Houſe* not want a Man to ſtand before us as our King for ever. *Amen, Amen.*

FINIS.

A Sermon, Preach'd at the Conſecration of the Right Reverend Father in God, *Richard*, Lord Biſhop of *Gloceſter*. At the Arch-Biſhop of *Canterbury*'s Chapel in His Grace's Palace at *Lambeth*: On Sunday *Jan.* 16. $17\frac{14}{15}$. By *William Burſcough*, M. A. *Chaplain to His Grace the Duke of* Rutland, *and Fellow of* Wadham *College in* Oxford.

The Duty of Praiſe and Thankſgiving. A Sermon Preach'd before the King, at the Royal Chapel at St. *James*'s; an *Sunday*, *May* the 29th, 1715. Being the Anniverſary of the Reſtoration of the Royal Family. By *William Burſcough*, M. A. *Chaplain to His Royal Highneſs the* Prince, *and Fellow of* Wadham *College in* Oxford.

St. Paul's *Charge to* Titus, *the Duty of every Miniſter.* A Sermon Preach'd at the Aſſizes at *Chelmsford*, *Auguſt* 11th, 1715. By *William Butler*, Miniſter of St. *Helens* near *Biſhopſgate*.

The *Great End and Deſign* of Chriſtianity: In a Sermon preached by the Learned and Reverend *Z. Cradock*, D. D. late Provoſt of *Eaton College*.

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The Miſery of Chriſtians without a Future State; and their Happineſs with it. A Sermon Preach'd at St. *James*'s Chapel on *January* the 29th, 1709. By *William Baker*, D. D. Fellow of *Wadham College* in *Oxford*.

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